



ALBERTA



NATIVE NEWS

Volume 5, Number 5

September, 1988

Lubicons poised to take matters into their own hands

By Bryan Brochu

Amid a flurry of public statements Lubicon Indians have made it clear they are deeply frustrated with the Federal government's methods of negotiating and are prepared to take matters into their own hands.

The furore erupted again, after a brief summer respite, due to the federal government's announcement of the release of a genealogy study to the Alberta courts. The genealogy study was completed four years ago to determine the exact number of Lubicon Indians.

The report states that there are actually about 200 real Lubicons and thus they are entitled to 117 square kilometres of land. The Lubicons have long claimed a population of over 450 band members; and based on the Treaty 8 formula this would entitle them to 245 square kilometres of reserve land (128 acres for each Band member).

The federal government had agreed not to release this report without first consulting the Lubicons. But on Tuesday August 16th the Lubicons learned that the federal government was willing to release the study to the Alberta courts.

This entire process actually began on June 9th when Indian and Northern Affairs Minister Bill McKnight revealed he would sue

the province to help resolve the 80 year old struggle over land claims that the Lubicons have been embroiled in.

The federal government defends their apparent betrayal by pointing out that the Alberta Courts requested the genealogy study and thus they must comply with such a request. But the Federal Government has neglected to point out that it was they who initiated the court process in the first place.

As a result the Lubicons are visibly infuriated. On August 18 Chief Bernard Ominayak warned that his people will likely take control of disputed lands sometime in October, just before the winter drilling season begins. Ominayak explained that band members would patrol the region and disallow anyone to enter without a special permit. He recognized that violence is a possibility.

In addition, Lubicon band lawyer James O'Reilly stated that the band members could easily walk away from the court battles.

The heart of the Lubicon dispute appears to be over the argument as to whether the Lubicons are treaty Indians and thus limited to the terms of the treaty signed. On the other hand the Lubicons maintain that they never signed a treaty and are thus entitled to argue from the advantaged position of aboriginal rights.

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**Exclusive Interview
with Metis
Candidate for MP**

See Page 7

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Volume 5, Number 5
August/September, 1986

Editor: Dave Moser
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Alberta Native News is published for distribution to Native Bands and Metis Settlements across Alberta, the Yukon and the Northwest Territories

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Getty Cornered on Aboriginal Rights Meeting

By Bryan Brochu
MLA Bob Hawkesworth (opposition Native Affairs critic) ran into a formidable obstacle in the form of Premier Don Getty during a question period at the Alberta Legislature recently.

Hawkesworth was attempting to extract a definite answer from Getty regarding the definition of aboriginal rights.

Hawkesworth asked Getty if he was willing to "approach the Prime Minister and request that the Prime Minister call such a meeting (a first Ministers meeting) in order to resolve the matter of aboriginal rights in the Canadian Constitution?" Getty replied straightforwardly "Well Mr. Speaker no, I won't do that." Getty says that he will "Give his

personal commitment" to such a meeting. "But I will not, (ask the Prime Minister to call a first Ministers meeting) because the honourable member feels that it's something that he would want to do."

Getty later expanded on his position by claiming that the timing was wrong to ask the Prime Minister to call such a meeting.

According to Hawkesworth the current problem is that, "There is no structure or pressure

for negotiations. They (governments) can ignore the issue. There is nothing to bring them to the bargaining table."

He suggests a series of "target dates" to speed up negotiations and draw governments to the bargaining table by striving to meet deadlines.

Presently, due to the historic Meech Lake Accord, native Societies and languages are not considered a legitimate part of the character of Canada.

Lubicons May Block Roads To Desputed Lands

by Benjamin Dover

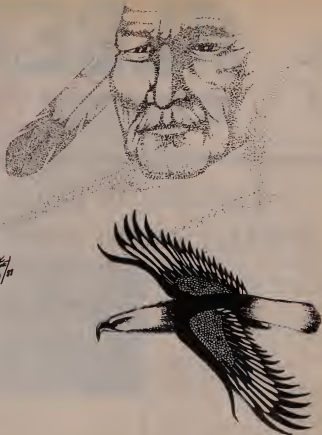
Lubicon Indians, perplexed by Federal government impotence regarding land claims issues, are formulating plans for physical action.

According to Band Chief Bernard Ominayak action taken may be similar to that of Mohawk Indians in Quebec last June.

These resolute statements follow the Federal government decision to launch a court action (June 1988) to settle Lubicon land claims. But the Band is realizing the futility of this situation.

Ominayak recognizes that a court action will probably take years and thus the Lubicons must do something to ensure their claims are settled promptly.

A possible course of action will be to block all access to disputed areas by the Natives.



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Ceremony Commemorates New Status for Sechelt Band

by Bill Baird

A long road of struggle for members of the Sechelt Indian Band has finally paid off in the form of communal freedom.

In a recent event of historical significance, Tom Paul, chief councillor for the Sechelt band, ended years of negotiations with the federal and provincial governments when he signed the final papers establishing the Sechelt Indian Government District.

With the signing of the document, the Sechelt band has achieved a measure of self-government unheard of in Canada.

The band now becomes a legal entity, and the band may own its lands in fee simple, enter into legal contracts, invest money and enact laws regarding zoning, education, social services, health and safety.

Premier Bill Vander Zalm and Rita Johnston, Minister of Municipal Affairs, signed for the province.

A ceremony held in conjunction with the event drew an audience of many. The band presented each of the dignitaries with a gift, including a special "talking stick" for Vander Zalm. Also, the communities of

Gibsons and Sechelt, and the Sunshine Coast Regional District, presented the band with various mementos in honor of the occasion.

Said Vander Zalm: "This is a proud day for the people of the Sechelt Indian Band and for British Columbia. This is the first legislated form of self-government of this type in Canada, and shows what can be accomplished when government and local people sit down together to resolve outstanding issues."

This form of self-government will see the band retain full municipal status, as well as controlling such services as health and education. The Sechelt Indian District is now eligible to receive revenue sharing grants totalling \$54,000 and benefits under the Provincial-Municipal Partnership Program.

Municipal Affairs Minister Johnston took the occasion to give Chief Paul the first revenue sharing grant instalment of more than \$42,000.

Said Johnston: "The government is committed to extending the benefits of the municipal style of government

to all our native people."

In conjunction with the municipal package, the provincial legislature is addressing a bill that would have native and non-native occupiers of native lands in the district eligible for provincial homeowner grants.

Guests at the recent ceremony were treated to a performance by dancers of the Cowichan Band from Duncan. A new totem pole was unveiled, and a genuine feast of delights was prepared for the palate.

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EDITORIAL

Native Culture Denied

By Bryan Brochu

A very disturbing event occurred recently. The Indian Arts and Crafts Society of Alberta held the Fifth Annual Juried Alberta Native Art Festival. This, in itself, is not a particularly disturbing event but to me the results most certainly are.

The winning portrait of the event was "Boarding - School Angst" by George Littlechild. The portrait is striking and Mr. Littlechild certainly has talent. However, the most disturbing aspect of the painting was not what was present but rather what was lacking.

The painting is of an expressionistic style reminiscent of a European painter such as Picasso or some other abstract artist. Unfortunately there was little to suggest that the painting had been done by a native artist.

The judges for the event were all non-native, a University of Alberta Associate Professor of Art, an owner of a private Edmonton Art Gallery, and the Director of the Edmonton Art Gallery. One can be comfortably certain that these people will not comprehend any subtle Native cultural intricacies in the artwork. Afterall, this is hardly a panel of judges representing a cross section of the Native community.

The results will be rather predictable. The art deemed as 'best' will no doubt closely follow the tastes of the judges. European influenced art.

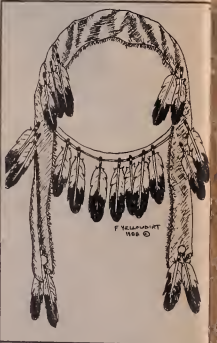
It is an ironic situation. An Indian Arts and Crafts Society sponsors an art competition to display works of native art (supposedly expressions of native culture) but the most non-Native painting wins and is rewarded with a \$5,000 scholarship to an art school to learn even more European painting techniques.

This situation has brought forth a significant question. What does the Indian Arts and Crafts Society of Alberta promote? Is it Native art or simply Native artists.

The struggle for positive identification of native culture is tenuous at best. And when you hear Indian Association of Alberta President Roy

Louis declare that the natives of Canada must project a more positive image to the non-Native population of Canada to aid in its fight for land claims and self government it becomes increasingly difficult to condone the policies of Indian agencies such as the Indian Arts and Crafts Society of Alberta.

A Native art competition should reflect Native culture if only for the benefit of the Native community at large.



Littering Pilgrims

By Bryan Brochu

Recently I had the pleasure of visiting the Lac Ste. Anne Pilgrimage site during its week-long religious event.

For those not aware of the annual Pilgrimage there is quite a history behind it. In 1889 at the Oblate Mission or Lac Ste. Anne (then called Devil's Lake) several Indians and Metis gathered to pray for rain, as there has been a relentless drought all summer. Their prayers were answered. Rain fell and the drought ended.

Those few natives made a pact. They would return each year at the same time to honor Ste. Anne for her benevolence.

Today the site is annually visited by about 10,000 people for the week-long event. In addition, the legend has taken on a new dimension. Lac Ste. Anne reportedly has sacred, healing waters. And many return to wade in the water to heal crippling ailments.

I kept running images of the natives praying in 1889 through my mind as I drove up to the site. The fact that it was the final day of the event (and most people had left) did not dampen my spirits. I realized that there would still be thousands of

people on the site and I hoped to get a feel for what they were experiencing. My heart sank when I caught my first glimpse of the grounds. It looked like a land fill site.

In place of the departing campers were scraps of food, paper cups, candy wrappers, pop cans, deserted articles of clothing etcetera etcetera. People had driven away and left overflowing garbage bags in the middle of the field.

I am still not sure which was worse to behold, the sight of the garbage strewn landscape or the festering odor which assaulted my senses after I stepped out of the car.

Now I realize that 10,000 people camping on a few acres of land for a week will understandably make some sort of mess. But this was simply too extreme.

Why not leave with what you bring? Many campers did not leave their garbage behind. They immediately recognize a garbage bin when they see one.

Perhaps next year the pilgrims should pray the Ste. Anne for common sense and respect for nature. But that would probably be too trivial.

Letters to the Editor

Family Cliques Rule Reserves

This letter is in response to the person concerned about "Who's getting all the jobs on the reserves?" (July 1988 issue). The cliché of who you know, not what you know should just like my reserve (Assumption). On my reserve the problem is even worse than at the Little Red River Band because here at Assumption, in addition to the problem if our leaders hiring only family members, the leaders give first priority to relatives in determining who receives housing. Many people at Assumption must wait years living in shacks for decent housing. But if you are a family member of the leaders housing will not be a problem. I think their housing policy is from the dark ages.

Some individuals and families were never given a chance to prove themselves and this is

Christian Indians a Confusing Sort

As a Canadian Aboriginal, I would like to express my feelings for fellow Natives who are avid followers in Christianity. My question is "How can an Indian combine a Traditional life with a Christian way of life?" I am sure that there are many others who are as confused as I am. I am going to be very straightforward, so please be patient and excuse my criticism.

I have lead a very traditional life, and respect the voice of our elders. I have met many Natives who say they are Christians. I then ask "If you were brought on the Earth as an Indian, shouldn't you follow your Indian way of life, such as, Sundances, PowWows, Lodges, and Sweats as your sacred religion?" I guess I can understand Metis people as Christians, but a full blooded Indian, whose parents are Indians!

After I explain this to a 'supposedly', Native all they have to say is "I never thought about that before". These Christian Indians have to know that our sacred religion is the same as anyone else's, except that as Natives we pray our own way to our Great Spirit and our ceremonies are done differently. I am sure that all religions pray to the same God, we just have different names for Him, and different ways of praising Him.

I have just explained my point of view, and hope that I had gotten through to the many Natives who believe that they are Christians. I am proud to be an Indian and following my Native Culture is my life, a Christian I am not.

Sincerely,
Pamela

the main reason for the presence of violence, resentment, and hopelessness.

I am sure this letter would annoy the readers but someone has to tell it like it is. The leaders, I believe should work on setting their values right and show a good example for the new generations. Their actions and decision play a major role in the future lives of the new generations.

I agree with Band Control, but I think it will work only if the whole community is involved, working as a team to improve the reserved not just a few families getting all the advantages.

(Name withheld by request)



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Clark Defers Action on Marking Furs

Dear Editor

Mr (Alan) Clark (UK Minister of Trade) has asked me to thank you for your letter of 25 May about his proposal to require the marking of certain fur products. I regret the delay in replying.

The enormous volume of correspondence which he has received during the consultation period on the proposal has reflected the level of public and Parliamentary concern about the use of the leg hold trap. Regrettably Mr Clark has come to the conclusion that the legal difficulties raised during the consultation process on the proposal mean that it would not be practicable to proceed in the way originally envisaged. He has therefore decided not to proceed with the proposed order and to defer further action on the matter.

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Viewpoint

Government Action on Native Drug Abuse

By Bryan Brochu

We all recognize that alcohol and substance abuse is a problem in many countries and in many communities. In Canada alone hundreds of thousands of people become victims of substance abuse and alcoholism and the Native community, more than any other in Canada, is the most visibly affected by these vices.

Native suicide rates are seven times higher than the national average and even though Natives are a relatively small proportion of the population they have nearly all of the detoxification centres in Alberta dedicated to Native alcohol and drug abuse problems. This unflattering statistic is a testament to the reality and urgency of this plight.

Naturally a problem such as this needs to be remedied. So then, what is the government the self-appointed protector of Canada's Natives, doing to improve this situation?

To begin with both the Federal and Provincial Governments are involved in prevention and treatment. Both governing bodies have realized that to truly prevent alcohol and drug abuse one must educate the youth of this country (in the interest of economy the term drug abuse will, for the purpose of this article, include alcohol abuse).

In 1973 the Federal Government, in conjunction with several Native groups created the predecessor of the present National Native Alcohol and Drug Abuse Program (NNADAP). Under the NNADAP mandate the long term goal is to, abuse among the Indian and Inuit people." The objective of the program serves, "To support Indian and Inuit people and their communities in establishing and operating programs aimed at arresting and offsetting drug abuse among the population living on reserves."

Most of the NNADAP treatment centres are Native controlled and Native staffed. In Alberta there are six facilities with 123 beds.

NNADAP is now in the process of implementing a new theme "Building Leadership of Tomorrow" which specifically targets native youth. The goal of the program is, "to assist Native youth (18-25) to enhance and develop skills and planning, designing, implementing, monitoring, and evaluating community based programs that will promote the concept of a substance abuse free lifestyle."

At present there are not any drug abuse programs which operate from within the Native community specifically targeted for Native youth. In the interest of enforcing Native culture in each

community an elder will be used to participate and help generate interest in Native heritage.

The Provincial Government of Alberta deals with drug abuse problems through its Alberta Alcohol and Drug Abuse Commission (AADAC). Regarding Alberta Native youth, AADAC "has nothing specific for Native youth" in the way of specialized programs states Wayne Bazant Director of Institutes and Funded Agencies.

AADAC does not have any specific ethnic youth target group. All of the Commission's advertising campaigns are directed towards teenagers in general.

Since 1981 AADAC has concentrated on advocating "being responsibly independent, about who they are (teenagers), who they want to be, and how they're going to get there. The goal has been to get teens interested in controlling their own lives."

Mr. Bazant recognizes that Native youth experience a higher than average rate of drug abuse. "Yes, and our concern is reflected by the amount of funding advanced to our funded agencies." It is through these funded agencies that AADAC addresses the Native youth problem. According to Bazant, "of our \$6.7 million annual budget for funded agencies, nearly half went to Native centres or centres which handle a majority of Natives."

The problem AADAC faces in this situation is that its mandate will not allow the commission to selectively target an individual ethnic group as Mr. Bazant stated, "there certainly could be more Native content" but he points out that, "AADAC goes to the majority."

Over the past two or three years AADAC has concentrated on reaching Alberta teens through school workshops and the magazine "Zoot" which is delivered free to every teenager under 18. Native subjects in the magazine are sometimes absent and sometimes prominent. The magazine is noticeably geared towards white teenagers though.

Within the boundaries of the AADAC mandate there is very little AADAC can hope to achieve in solving any Native youth drug abuse problem because the commission cannot bend to more readily accommodate a different culture. The new NNADAP program, on the other hand, does exactly that, it tasks into consideration Native culture.

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Perspective on the News

Metis NDP Nominee Speaks Out

By Bryan Brochu

Muriel Stanley-Venne is the NDP's Yellowhead nominee for the upcoming federal election. Being Metis, Mrs. Stanley Venne has many heartfelt concerns for the Native and Metis community. In an interview with the Alberta Native News Mrs. Stanley-Venne discusses her upcoming election fight with counterparts Joe Clark and Preston Manning in addition to some of her views on native affairs.

ALBERTA NATIVE NEWS: How do you rate your chances of success against Joe Clark (Conservative) and Preston Manning (Reform) in the upcoming federal election?

STANLEY-VENNE: My chances are good. It is a 3-way race, as, to this point in time a Liberal nominee has not been present.

ALBERTA NATIVE NEWS: But your predecessor, in 1984, Rick Hardy received only 13% of the popular vote while Joe Clark garnered 74% of the popular vote. How can your chances be 'good'?

STANLEY-VENNE: Mr. Hardy did not do well because of the political climate at the time. Since then things have changed dramatically. For example, in the provincial election of 1985 the NDP nominee for West Yellowhead did very well as did the Stony Plain NDP nominee. I also rate my chances as good because we (NDP organization to elect Muriel Stanley-Venne) are the most well organized constituency.

ALBERTA NATIVE NEWS: Being Metis yourself, how would you benefit Metis and Native communities by being elected?

STANLEY-VENNE: To begin with no other politicians (in the Yellowhead riding) have even mentioned aboriginal rights. I will make it an issue. This alone will make my candidacy beneficial. I will take a stand on aboriginal rights. In particular I would recognize that there are others besides Indians who need representatives. The Metis, correctly called the forgotten people have no federal representatives.

ALBERTA NATIVE NEWS: But you must have been pleased with the recent announcement of constitutionally protected Metis settlements in Alberta.

STANLEY-VENNE: Yes, but you must realize that not every Metis settlement was included. By a stroke of the governments pen 3 Metis settlements were left out—one of which is Marlboro in the south. There is so much work to be done on behalf of the Metis. They need someone dedicated.



ALBERTA NATIVE NEWS: Native suicide rates are 7 times higher than the national average and there is a more concentrated substance abuse problem. What can the federal government do to help prevent this?

STANLEY-VENNE: A lot can be done in a preventative way. The role of the federal government acts in a cost sharing role with the provinces. The federal government must maintain basic programs (already in place) to benefit these people. It is important to have a consistent source of funding to these social programs in order to make them work. They must be placed as a priority.

ALBERTA NATIVE NEWS: Many native leaders feel a need for greater understanding between natives, Metis, Inuit and the dominant culture. Do you agree?

STANLEY-VENNE: In answer to your first question, yes I agree. The problem is due to the fact we are not taught how to properly deal with racism. This became evident in the Jim Keegstra affair. Discrimination is alive and well against Natives. In answer to the second question we need to educate people about Natives. This must start in the homes and carry over to schools. Aboriginal people need to work towards wiping out stereo-typed images. We also need to see more young people in University.

ALBERTA NATIVE NEWS: What specific platforms will you be presenting to your Yellowhead riding?

STANLEY-VENNE: There will be four basic platforms: a) free trade b) adequate representation (Stanley-Venne contends that Clark and Manning are parachute candidates) c) the abortion issue and d) security of employment. Free trade will have the greatest impact on the community and this will be my major campaign topic. If free trade goes through we will see the small businessman, in Yellowhead, be undercut by American big business competition, especially the wood products industry and the farming community. In the wood products industry the larger operations could survive but the smaller businessmen would not. The farming community will probably suffer most. More and more farms are already being sold to large corporations. And in face of American competition more of the same will occur.

ALBERTA NATIVE NEWS: Regarding aboriginal land claims negotiations what would the NDP do to improve the snailpace tempo?

STANLEY-VENNE: A political will to settle the land claims is needed, to start with. The present government does not intend to settle the land claims. The NDP has the political will to settle these claims.



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Northern Leaders Reject Settlement offer

by Sid Dunston

Northern native leaders have rejected outright a \$500 million land claim settlement, and are now calling for a meeting with the Prime Minister.

During a recent meeting at the Hay River Reserve in the Northwest Territories, the Dene Nation and Northern Metis voted almost unanimously not to officially sign a land claim deal. 296 of the 300 delegates said no to an initial agreement negotiated with the Federal Government several months ago.

The assembly called for a meeting with Brian Mulroney and Bill McKnight, Indian and Northern Affairs Minister, to re-negotiate items such as aboriginal title, self-government and water rights.

The agreement-in-principle would have provided the Dene and Metis with 180,000 square kilometers of land, plus \$500 million.

President of the Dene nation, Bill Erasmus, said his people are demonstrating to Ottawa "that we expect them to continue to sit down and negotiate with us."

Several weeks ago McKnight noted in a letter to Dene and Metis leaders that the current offer is also the final one.

During the assembly Steve Kakswi, now a



minister with the territorial government, and the national chief of the Assembly of First Nations, George

Erasmus, argued vehemently. Erasmus warned Dene negotiators not to "nail themselves to the

cross" of the agreement-in-principle, but Kakswi urged both groups to sign now and avoid land alienation.



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PH. (403) 675-3308*.. Wolf Clan Member ..***Manitoba Indian Band
Receives \$62.8 Million**

By Bryan Brochu
 A Manitoba Indian Band recently signed an agreement which provides for a greater amount of control over their own affairs and inches them one step closer to self government.

The Norway House Indian Band signed an Alternative Funding Arrangement (AFA) agreement with the federal government worth \$62.8 million. The agreement is a five year pact running from April 1988 to March 1993.

Minister of Indian and Northern Affairs, Bill McKnight, stated, "This agreement is the largest AFA ever signed with an Indian band."

Until now the two year old program has attracted 10 other bands to sign. But presently 52 other bands and 5 tribal councils are involved in the AFA process.

The AFA program is designed to allow Indian Councils the authority to re-design and re-establish programs to meet their own criteria and not the federal government's policies.

Previously Indian Councils were allowed to administer programs but only under strict federal requirements, thus they were more responsible to government departments than their own people. Under the new agreement Indian Councils are not under the direct supervision of any government department;

the only stipulation is that they must submit an annual audit.

The AFA program is not a substitute for legislative action to establish Indian self government. This program is designed to be one step for Indian bands wishing to make the transition to self government.

**Natives Receive
New School
Standards****By Bryan Brochu**

Indian Affairs Minister Bill McKnight has announced a new School Space Accommodation Standards initiative and a revised Policy for the Provision of Education Facilities.

The standards reflect Indian concerns that previous standards fell short of meeting the curriculum needs of Indian students. The new standards govern the planning, design, and construction of band and federal schools. The new agreement also provides for at least one classroom per maximum of 34 students. The standards also take into account curriculum needs of students—such as enrollment.

The revised policy clarifies existing procedures for the building of new Indian schools, their replacement, renovation, and expansion. The regional officials of the Department of Native Affairs, in conjunction with band officials, will determine when a school will be built, renovated or expanded.

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Dreams Motivate native for New York run

By Bryan Brochu
A 38 year old Lesser Slave Lake native will run from Edmonton to New York City this winter to secure the return of Big Bear's Sacred Bundle held in storage the past 50 years.

Jim Thunder recently addressed a press conference in downtown Edmonton to announce his desire to run the 2700 miles, as a result of dreams experienced over a 9 year period in which Big Bear told him to retrieve the sacred artifact.

Big Bear was the chosen chief of chiefs for the Cree nation during negotiations of treaty number 6. He also participated in the Riel rebellion of 1885, surrendered and was imprisoned. But most importantly Big Bear was respected as significant religious man.

Big Bear's sacred bundle contains his personal protection symbols, one of which is a plug of sweetgrass and a grizzly bear paw with the claws attached. He wore this into battle and it is reported that he never became wounded because of this bundle, though he always rode at the front of the attack.

Today Big Bear's great-great grandson, Jim Thunder, recognizes the sacred bundle as the "guard and protector of the Cree nation," and that the rightful holder of the bundle will have the ability to look into the future and further aid the rebuilding of Cree culture.

There is considerable controversy regarding the transaction of the sacred bundle to the American Museum



of Natural History. The undisputed facts are as follows, Horse Child, son of Big Bear, and later named Joe Pimi, was the trusted guardian of the sacred bundle. In 1934 he willingly gave the artifacts to an American anthropologist named David Mandelbaum who, in turn, gave the sacred bundle to the American Museum of Natural History in New York.

The controversy involves the dispute as to what terms Big Bear's bundle was relinquished. According to Jim Thunder one story says that

Horse Child/Jim Pimi was under the impression that the artifacts would be kept safe at the museum until the Cree nation was stable once again.

On the other hand many historians and anthropologists claim that the bundle was sold by Horse Child/Jim Pimi to Mandelbaum in 1934. No one knows exactly what the terms of the transaction were, as Thunder said, "It may very well be that the bundles were sold. The answer may lie in the archives of the museum."

The run, to begin September 1, will include speaking engagements in several Canadian cities and an address to the United Nations upon reaching his destination. The journey is estimated to cost \$75,000. Thunder hopes to raise money by approaching various native groups across the country. Thunder has two additional goals which he hopes to achieve with his run, first to create a better understanding between native and Non-Native people in Canada; and secondly to create a national awareness of treaty rights within Canada.

Regarding his primary goal, retrieving

the sacred bundle, Thunder feels confident that the museum will return the priceless artifact.



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Message From The Minister



As Albertans, we live in a province blessed with many tourism resources. From the natural beauty of the Rockies to our many developed attractions such as museums, waterparks and golf courses, Alberta has much to offer visitors.

As Minister of Alberta Tourism, I know that our most important — and valuable — tourism resource is our people and their heritage.

This was never more apparent than during the XV Olympic Winter Games. Alberta had the opportunity to present its beauty and unique attractions to two billion people around the globe. Now, we must work together to take advantage of that opportunity, and to build upon our strengths.

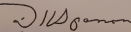
Alberta's native community can play an integral part in this process. Native heritage is a fascinating part of Alberta's cultural mosaic and can become a popular tourist attraction. The interpretation of native culture, for example, can provide visitors with an opportunity to learn more about our fascinating history. Spin-offs from the sale of native crafts and products will benefit the entire community.

Through initiatives such as the Community Tourism Action Plan and Team Tourism, the Alberta government has committed \$50 million to assist communities in capital development projects and marketing that will strengthen our province's position in the tourism marketplace.

The challenge is yours. I am confident that Native leaders will meet — and exceed — this challenge. I urge Alberta's Native community to identify their tourism strengths and formulate strategies to capitalize on their rich heritage and unique culture. The completion of the Community Tourism Action Plan is the first step in this important process.

For information on the Community Tourism Action Program and Team Tourism, call the Planning Unit, Development of Alberta Tourism at 427-4340

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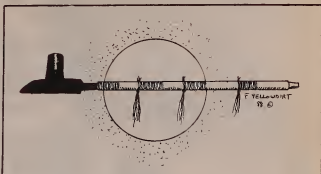
by Bryan Brochu
Nearly \$120 million in assistance grants has been recently made available to Natives seeking a post-secondary education.
Bill McKnight, Minister of Indian Affairs, recently announced a

Federal Government Program aimed at, "...updating the Post-Secondary Education Assistance Program."

The primary objective of the Student Assistance Program is to, "...assist Indians and Inuit to gain access to Post-Secondary Education..."

The updated version of the program also emphasizes a strengthening of Indian control over the program. For example, Indian groups at the local level will now have the authority to establish their own guidelines, within the framework of the program.

Clearly the heart of



the new and improved version of the Student Assistance program is the generous increase in funding. \$103 million will be made available to Native PostSecondary stud-

ents for the 1988/89 school year. An additional \$18.7 million will be provided for students registered under Bill C-31.

In a recent interview with the Alberta Native News NDP Yellowhead nominee Muriel Stanley-Venne was asked to comment on the Governments Stud-

ent Assistance Program.

"Naturally I applaud any increase in funding for Native students, but this particular program completely ignores Non-Status and Metis students" stated Stanley-Venne. "Education is a right, not a privilege" she added.

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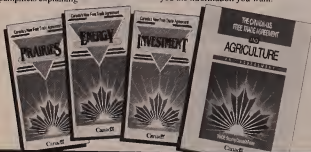
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Metis Association Establishes Elders Council

by: Gil McGowan

The Metis Association of Alberta (MAA) has decided to establish an Elders Council to deal with membership issues and disputes.

The council will take up mediation and discipline functions that previously been the responsibility of the MAA executive board.

The executive supported the creation of the council because they felt that they were spending too much time on membership issues and not enough time on more substantial issues.

"We want to focus on getting things done instead of putting out fires," said Clint Beuhler, executive assistant to MAA president Larry Desmeules.

The Elders Council was established by resolution at the Metis Association's recent assembly in Lac La Biche.

It is now up to the board to appoint Elders to the Council and to more precisely define its mandate.

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Government Issues Health Alert

By Bryan Brochu
Though there are only a few weeks left in the summer but the Alberta government has just recently announced a "Health Alert" for the dreaded "Hamburger Disease."

The "Hamburger Disease", so named because it is often traced to undercooked hamburger meat, is caused by a bacteria which produces a poison that damages the lining of the intestine.

Most people recover from the illness within a few days but in some cases fatal complications may occur

In 1987 there were 358 reported cases of "Hamburger Disease" and of these cases four people died.

The illness affects the kidneys and blood and is especially dangerous to young children and the elderly.

Symptoms for the disease are as follows: severe stomach cramps, bloody diarrhea, dehydration, and a mild fever. To protect yourself from this disease make sure that any pork, beef, or poultry are cooked thoroughly.

So far this summer only 68 cases have been reported, with none resulting in death.

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Alexis Band Natives perform at the official opening of their new Health Care Centre

Alexis Band Announces Tuition Agreement

By Bryan Brochu

(Lac Ste. Ann — Alexis Band officials recently staged a gala opening ceremony to begin their Pow Wow days, to officially open a new Health Care Centre, and to sign a tuition agreement for Alexis band students.

The ceremony began with I.A.A. Vice President Percy Potts leading a circle of drummers in traditional cree songs.

Alexis Pow-Wow days activities include: sporting events, traditional native dancers, and native song.

The ribbon cutting

ceremony for the Health Care Centre culminates 5 years of work for the Alexis band.

The construction was done completely by band members with supervision from select government officials.

In introducing the health Care Centre Chief Howard Mustus stated the need for such a facility to fulfill medical needs, dental and eye care needs along with the capacity for alcohol and drug abuse treatment.

The tuition agreement, between the County of Lac Ste.

Anne and the Alexis band, addresses the need for greater management and control of the education of Alexis school children.

This will be accomplished by allowing the band greater input into school policies, hiring practices, disciplinary procedures and any other policies which directly impact on the education of Indian children. In addition the agreement allows for two teacher aides and a professional counsellor to work exclusively with native children.

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Native College Encourages International Involvement

by Benjamin Dover

REGINA—The Saskatchewan Indian Federated College (SIFC) is expanding its ties with Indigenous peoples throughout the world through the creation of the Centre for International Indigenous Studies and Development.

Approval of the Centre came at a recent meeting of SIFC's Board of Governors.

The Centre for International Indigenous Studies and Development will, through research, education, training and direct assistance, contribute to the self-empowerment and overall development of Indigenous peoples in both Canada and Overseas.

Prof. Rolando Ramirez, the Centre's director, said the Centre is mandated to bring international issues to the Saskatchewan community.



"We will be able to act as a resource centre for Indigenous peoples both at home and in communities around the world," Prof. Ramirez said. "We will be the only such centre in Canada."

Technological change, development of economic-natural resource base, self-gov-

ernment rights, training and culturally-relevant education are some of the issues the Centre will focus on.

The Centre has two general objectives:

- To assist in the development and strengthen the Indian jurisdictions in their respective homelands for the welfare and wellbeing of their people;

- To provide students, faculty and communities at large with an access and opportunities to develop an awareness and appreciation for the broad context of Indigenous people on a global scale.

The Centre will combine its new objectives with that of the already-established International Program. The program is an intensive 12-month

course to prepare international students to undertake action/research projects relevant to their communities. Previous projects involved people from Brazil, Argentina, Ecuador, Venezuela, Costa Rica, Guatemala, Nicaragua, Colombia, China, Norway and Belize.

One of the first actions of the SIFC Centre for International Indigenous Studies and Development was to attend the International Labour Organization (ILO) meetings in Geneva in June this year.

The ILO, a United Nations organization was discussing revisions to a "Convention" passed in 1957 dealing with the rights of Indigenous and tribal people. The "Convention" is the only major international agreement dealing with Indigenous and tribal people.

The Canadian observers, made up of representatives of Indian organizations from Alberta and Saskatchewan, were the only representatives of Indigenous and tribal peoples in attendance.

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Recipients of Native Educational Awards Announced

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status Indians, Inuit and Metis are eligible for Alberta, British Columbia, Saskatchewan and the Territories.

The Esso Native Educational Awards recipients are:

Lesley McFeeters, a Metis from Grand Centre, Alberta will receive a \$3,500.00 award to pursue chemical technology at the Northern Alberta Institute of Technology in Edmonton.

Paula Stewart, a status Indian from Port Edward, British Columbia will receive a \$3,500.00 award to pursue accounting management at Douglas College in New Westminster, B.C.

Darlene Garcia, a non-status Indian from

Merritt, B.C. will receive a \$4,500.00 award to pursue a business administration degree at Simon Fraser University in Burnaby, B.C.

Drew Archer, a Metis from Moose Jaw, Saskatchewan, will receive a \$4,500.00 award to pursue an engineering degree at the University of Alberta.

Esso Resources Canada Limited is proud to congratulate the winners and wish the remaining applicants the best of luck as they pursue their higher education goals.

For more information contact
Mr. Craig Barracough,
Native Affairs
Coordinator, at
(403) 237-3443.

Congratulations

ESSO NAMES RECIPIENTS OF NATIVE EDUCATIONAL AWARDS

Esso Resources Canada Limited is pleased to introduce the first winners of our annual native educational awards. The program was developed to encourage status and non-status Indians, Inuit and Metis students of Western Canada to pursue career paths related to the petroleum industry.

Winners are selected based upon academic performance, financial need, area of study, and residency or acceptance at a university or technical institute. They receive grants of either \$3,500 (college or technical school students) or \$4,500 (university students) per school year.



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Northern Alberta
Institute of Technology

Darlene Garcia, 61, Merritt, BC, Commerce Degree, Simon Fraser University
(Photo unavailable)



Paula Stewart, 26
Port Edward, BC
Accounting Management
Douglas College



Drew Archer, 17
Moose Jaw, SK
Engineering Degree
University of Alberta



ESSO RESOURCES CANADA LIMITED

The information regarding how to apply for Esso Native Educational Awards, write to: Coordinator, Native Educational Awards Program, Human Resources Department, Esso Resources Canada Limited, 237 - 4th Avenue S.W., Calgary, Alberta, Canada, T2P 0K6.

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College Offers Pre-employment Training

By Joanie Parker

A career planning course for Native women is being offered at the Cromdale Campus of Grant MacEwan Community College beginning in August. Native Women Pre-employment Training is a course offered five times a year through Grant MacEwan's career development program and will be available again in October. The course is ten weeks in length, with six weeks of classroom instruction and four weeks of work experience. There is also a job finding club which is optional for those who have gone through the program and who are not currently working but are actively looking for work. The job finding club is one week in duration and offers further assistance in finding employment.

The course is open to all Native women over the age of 18 and sponsorship is usually available through Alberta Vocational Training, Social Services, Indian Affairs or the Canada Employment and Immigration Commission.

The goal of the program is to assist Native women in entering the work force or in pursuing further education and training. This is accomplished by dividing the classroom instruction into two main areas, occupational planning and employment and self and life

management skills.

The career planning process begins with the student's self assessment of her needs, interests, and values. She learns more about herself as well as the many career possibilities available through research and interviewing people in the field. The student then selects a career and sets a plan to meet that goal.

"It is one thing to read about a career and another to talk to people in the field," Donna-Mae Winquist, project supervisor for the program said. "For example, someone might read about social work and think it looked interesting but they wouldn't know how much stress was involved in the job until they actually talked to different social workers."

There are a number of skills the student learns in her job search, such as developing a resume and a covering letter, preparing for an interview, and wardrobe and grooming application just to list a few.

In the work experience part of the program the student has an opportunity of actually working in the field of her choice. For example, one girl wanted to work with teenagers in the area of recreation and for her work experience she was placed in the Boyle Street area as a youth worker aide specializing in recreation activities.

The self and life management skills looks at areas such as Native identity, orientation to urban life, places to go for help and support, native role models, communication and assertiveness skills, attitudes, feelings, and behavior, decision making, goal planning, stress management and building positive self-esteem.

These skills are an integral part of the program's philosophy which emphasizes a balance of work, family, and leisure in a person's life. It is this combination of personal and employment skills which makes the Native Women Pre-employment Course unique and rewarding.



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by Al Jarvis
The Indian Management Assistance Program (IMAP) is in its fourth year of matching university students with Alberta's Native bands and organizations for summer work experience.

The students are placed throughout the province—from the remote areas of Fort Chipewyan in the northeast to the foothills country bands in the south. Students are also placed with various Native organizations such as the Indian Association of Alberta and the Native Economic Developers' Association to put into practice the skills they have been learning throughout the school year.

The 53 students in this year's program were selected from more than 200 applicants sent from 47 universities in North America and Europe. Most have backgrounds in business, law, computer science or economics, but other disciplines such as political science and journalism were also accepted to provide the essential mix of high quality skills necessary for the various projects.

More than 100 projects were identified



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and submitted by nearly every band in the province. They range in focus from implementing sophisticated computer packages in band offices to conducting tourism marketing studies.

The 13 Native students in this year's program represent the greatest number the program has employed.

Sherri Chisan from the Saddlelake reserve near St. Paul is working on audio-visual projects with Rick Ruller at the Blue Quills First Nations College. Together they are developing practical band management productions to provide business background and assistance to Alberta's bands.

"I'd like to see the proportion of native students higher but the academic standards must be met to provide top quality consultants to the bands."

She points out that "the program would be defeating its purpose of connecting two worlds if it hired only Native students."

The bands supply accommodation for students while the First Nations Resource Council, a non-profit research council which administers the program, pays the \$1,600.00 monthly salary and travel costs. Career and Employment Development, Canadian Immigration and Employment Commission, the Department of Indian Af-

fairs and the Alberta Law Foundation sponsor IMAP. It was formerly run by the Department of Indian Affairs.

Robert MacNeil, IMAP's Alberta director, travels across the province to find "the cream of the crop" for the program, and said that it can be a challenge for non-Native students to work on a reserve or with a Native organization for the summer.

"You get a gut feeling," he said about the appropriate candidate. "You'd be surprised how accurate we get."

For their part, Alberta's Native bands receive a high quality, enthusiastic consultant for the summer at a fraction of the cost they would pay professionals.

"I think there's still room for professional consultants," said Chief Straiter Crowfoot of the Blackfoot band. "But the students do a great job of

background and legwork. They give 100%."

MacNeil said that the students return to university at the end of the summer with a "level of maturity far beyond what one would expect from a typical summer job."

"The universities are sold on it because they tax student resources to the maximum," he said.

IMAP started with two students three years ago, expanding to 15 the next year, and to 28 students in 1987.

While the non-Native students have the opportunity to participate in a cross-cultural work environment, the growing number of Native students are also a valuable part of the program.

"I'm pleased to be a part of IMAP," Chisan said. "I want other students to know that they can also get involved. It's not outside their spectrum."

Saluting Native Education



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.. Spirit of Brotherhood ..

New Way Of Thinking Advocated By I.A.A. Member

by Bryan Brochu
Indian Association of Alberta Vice President
Percy Potts recently discussed his views on the future of Indians in Canada.

Potts was specifically referring to a tuition agreement signed recently by the Alexis Indian band (the agreement allows for greater impact, by

Natives, into the education their children receive).

Potts feels that an agreement of this nature is the first small step in the right direction. Natives must begin to alter their mind set, they must rid themselves of the restraining influences of the dominant society education, government dependence, and religion.

According to Potts, for this process to begin Indian children must be given the opportunity to have pride in their culture. They should be taught their language and their religious beliefs, "not the dominant culture's beliefs."

"Before we can establish an institution we must re-appoint ourselves with what was taken away and lost through church and government" declares Potts.

In addition to the Natives being an obstacle to themselves, a formidable hindrance is in the 'mind set' of the dominant society. "Everything is experiential. People are going to base their knowledge on what their experiences are."

Potts expands by relating a story about his experiences in white elementary school classrooms. Potts asked the young children "What is an Indian?" The children would respond with a "a savage" or "they're black." And then the children laughed at the remark. Children receive these impressions from adults. These are the mind sets which must be broken down.

To instill a positive view of natives Potts believes that reserves should be encouraged to hold more cultural events and try to gain as much attention as possible for the effort. A competent band spokesperson must be selected to project a positive image. And perhaps, most importantly, Native leaders must concentrate on being native and leading in a native manner.

Natives have a place in this society but, "we must fight for it" asserts Potts. Natives must develop a new way of thinking, neither a white nor a traditional Indian way of thinking. "Before the white man came we lived in harmony with the land. We must learn to do this today, even under these conditions".

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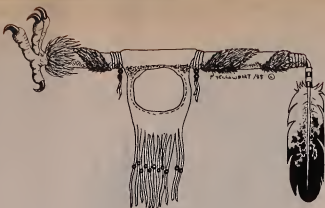
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Ben Calf Robe Preserves Culture, Identity

By Joanie Parker

The Ben Calf Robe Program is an alternative program for Junior High students initiated through representatives from the Nechi-Foundmaker Institute, a drug and alcohol treatment centre, and the Edmonton Catholic School District. The aim of the Ben Calf Robe Alternative Program is not only to promote an educational perspective that adheres to the mandate from Alberta Education but also to provide a cultural dimension which assures that students acquire a knowledge of their Native heritage. In an interview with Alberta Native News Phyllis Cardinal, vice-principal, addresses several important aspects of the program.

Alberta Native News: Where is Ben Calf Robe and how long has it been in operation?

Phyllis: Ben Calf Robe is currently housed in the wing of St. Pius X School at 12214-128 St. The program is entering its 8th year although this will be our last year in St. Pius X School as we have been given a separate facility with more space.

Alberta Native News: How many students are in the program?

Phyllis: We can only accommodate 100 or so students at the present time and about half are from reserves.

ANN: How many other schools in the city have similar kinds of programs to Ben Calf Robe?

Phyllis: None that I know of. We're the only school that has this type of program.

ANN: How did the program originate?

Phyllis: Key people from Nechi-Foundmaker Institute and the School District recognized a need for an alternative program for Native students. It was noted because of the high drop-out rate among Junior High students particularly in grade 8 and 9. The name itself came from the late Ben Calf Robe, an elder from the Blackfoot Reserve. His focus and aim was to promote education for Native people.

ANN: What are some of the ways you implement these goals?

Phyllis: The basis of the program stresses Native cultural values and identities but also ensures a balance between the culture, skills, and knowledge required of students as they enter the world outside the community.

ANN: Describe some of your cultural programs.

Phyllis: The main focus is on the Cree language and culture because the majority of students in this geographical area are Cree. The students receive instruction in the Cree language and culture as well as contemporary issues. We also have a craft class, a dance program in which students receive dance instruction once a week in all aspects of traditional dance, a social work program which offers counselling, an organized peer group program in which students increase their personal awareness of drug and alcohol abuse, and several other activities.

The whole idea behind Ben Calf Robe is to help our students build their self-esteem and make them feel good about themselves. The Catalyst Theatre Group, for example, was brought in to help students vocalize and talk about their feelings as well as to learn some dramatic skills. Catalyst Theatre worked with the students and staff in addressing basic issues that were of importance to the students in the program. These subjects included such topics as the affects of alcohol in the family, family breakdown, family relationships and adjustment to a non-Native environment from a rural Native environment. Together the students and staff with the Catalyst Theatre developed a play called "Which Way Home", which was put on for public performance. The students then went on tour to Saskatoon. The following year a video tape was made called "Visions", based on the story of a young girl who had a visit from her grandmother warning of her passing, and the conflicts that ensued in and around the family. We will be offering the program again this fall.

Year end activities include a pow-wow and our culture camp held every year in the foothills. The students partake in various ceremonies, lectures and interact with elders. They generally have a great time out there and it is something they look forward to all year long.

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Centre Works to preserve native culture

By Bryan Brochu
The Saskatchewan Indian Cultural Centre is an educational institution based in Saskatoon concentrating in native cultural education.

The centre's philosophy seeks to maintain the cultural identity of the five cultures of the province; the Saulteaux, Dakota, Assiniboine, Dene, and Cree (Plains, Woodland, and Swampy).

To do this the cultural centre's fundamental aim is to develop traditional Indian practices at the centre in the 1970's. The elders, as spiritual leaders, instruct students from kindergarten age to grade 12 in important Indian values.

The Cultural Centre concentrates on two basic areas, specialized programs/departments and community involvement.

The specialized programs are visual arts, graphic arts, the Saskatchewan Indian languages Program, Indian Teacher Education Program, and the Indian Social Work Program. In addition there is a college

Library which houses the largest selection of Indian content material in North America. The Curriculum Stud-

ies and Research department developed have been in Social Studies, Literature, Music, Indian Games, Physical Education and Environmental Education.

The Cultural Centre also undertakes several community involvement programs. For example since its formation the Centre has worked to make the 69 bands a cohesive unit to assert Indian government and the Centre has also aided in the writing of the bands to fight for constitutional rights. Youth Development Programs are another example of community involvement; the Cultural Centre has established youth clubs in Indian communities to help preserve culture through workshops and seminars.

The Saskatchewan Indian Cultural Centre, since its inception in 1969, has strenuously worked to preserve Indian culture by implementing specialized programs and launching into community involvement.



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For further information please contact:

The Co-ordinator
NNAPN
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or phone:
(306) 966-6224



Native Nursing Program Offers Intensive Course

The National Native Access Program to Nursing (NNAPN) has just completed its third spring rotation. The goal of the program is to assist students of Native ancestry to obtain admission to baccalaureate nursing programs across Canada. This nine-week program is operated from Saskatoon, but is national in scope.

Basined to orient students to the profession of Nursing and the intensity of a university program, it is a time for students to assess their career aspirations and be evaluated for probable success in a Nursing program. At the end of the nine weeks all faculty meet to discuss complete student performance, strengths and to make recommendations for continued study. Not all students will be recommended for direct admission but may be advised to spend time in a general college to upgrade skills and performance, or to further evaluate their

interests.

This year's program ran from May 2 to June 30, and seven students attended, including the first intake of two male students. Of the seven, one was from Wikwemikong Reserve in Ontario, one from Edmonton, Alberta, and the remaining five were from Saskatchewan (Little Pine Reserve, Ile-a-la-Croix, Lesstock, Beady's Reserve, and Saskatoon). Their respective universities of choice were Laurentian University, University of Alberta, and University of Saskatchewan.

In the final analysis, four were recommended for direct entry into first year Nursing programs, two were encouraged to take a pre-nursing year within the College of Arts and Science, and one was counselled toward supplementing and enhancing basic academic skills. All remain committed to the pursuit of Nursing.

All students felt that they had benefited

from the spring program and felt that their probability for successful completion of a BSN program had been increased. All were aware that without the access program they would not have been accepted to a college program.

The nine-week spring program is very intense. It challenges students academically and personally. There are lasting friendships formed and one is struck by the level of camaraderie and intimacy that binds the group after such a short time. The National Native Access Program to Nursing is a launching stage, short time. The National Native access Program to Nursing is a launching stage, complete with all the excitement, anticipation, and anxiety of such a life event.

Any problem inquiries can be directed to the Co-ordinator, National Native Access Program to Nursing, (306) 966-6224.



We Salute Native Education

**Paul Band
Education Division
Duffield, Alta.
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Distance Learning Benefits Isolated Students

By Bryan Brochu

A distance education program is enabling Alberta educators to give quality, cost efficient education to isolated students.

Distance education is the use of technology to provide equitable education using computers, telephones, fax machines and other technologies.

The official title for the program is Distance Learning in Small Schools and it has been in operation for two years.

The program is an extension of the Alberta Correspondence School, established in 1923. But traditional correspondence methods have only a 35%

success rate among school age students compared to the distance learning program's impressive success rate of 76%.

Another challenge that the distance learning program is

expected to meet is to find an equitable way of providing educational programs for students in small schools in a cost efficient manner.

The program works by linking several students from small schools to a common instructor. Though the number of students in each school may be small the aggregate number of schools linked to the instructor will make the program cost effective.

At this point the future of The Distance Learning in Small Schools program is not officially known as its funding ends in 1990. But, education officials feel certain the program will be maintained.



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Now Office for Native Employment

Calgary — The Alberta Chapter of the Inter-Provincial Association on Native Employment Inc. (I.A.N.E.) announces plans to open a full-time office in the upcoming year.

Part of the new office's mandate is the development of a library, as well as a data base of jobs held by Alberta's Native people. This data base will assist in providing

young Natives with information on role models and career opportunities. The office will also compile statistical information on Native students enrolled in post-secondary education.

Newly-elected President Craig Barraclough explains, "By organizing this data base and working with organizations like Native Outreach, we hope to be able to bring

together employers and potential Native employees."

The I.A.N.E. office will employ two full-time staff. Says Barraclough, "We are presently soliciting funds through increased membership, donations and government funding. We believe we can accomplish much more with full-time staff supporting our many volunteers."

The Inter-Provincial Association on Native Employment Inc. is dedicated to bringing people together who share concerns regarding native employment. It will be holding its next meeting at Edmonton's Chateau Louis on September 9, 1988 at 1:30 p.m. "If you support proactive efforts to promote native employment in Alberta, please join us," invites Barraclough.

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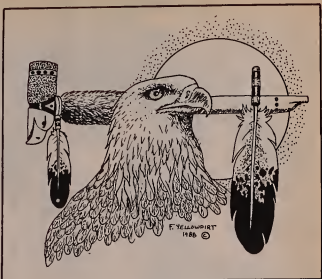
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World Literacy Day Recognized

World Literacy day September 8, as declared by the United Nations, is being celebrated by literacy councils and groups all across Canada.

The 1981 Canada Census indicated that 4,069,190 adults or 21.9% of the population over the age of 15 have finished less than nine grades of schooling. One in five adults in the Edmonton area are part of these statistics. Technological development and demands of the workplace are such that adults with less than a grade nine education are considered functionally illiterate. Most employment or employment training programs require at least grade nine schooling.

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interest revenue to cover its operating costs and allow 10 per cent of it to be deposited back in the endowment in order to meet cost increases.

The other proposal called for a \$2.5 million endowment combined with an annual grant of \$250,000.

The annual budget forecast included \$205,000 for five salaried employees — a director, two program officers, an assistant director and a secretary, \$24,000 for office rental, \$25,000 for salary and \$200,000 for program costs.

He recommended that this institute be in close proximity to an existing educational institution in Edmonton, but not be tied in directly with it.

Proximity would give the institute the opportunity to tap into existing resources such as libraries, staff and computer facilities, but scholarly and professional contacts should not be confined to any one institution. Rather, suggested Dr. Kreisel the institute should be encouraged to maintain contacts with other institutions not only in Western Canada, but in the rest of the country as well.

Dr. Kreisel recommended that the administrative structure of the institute be established through a 24-person board of directors which would appoint the staff, set their terms of reference, develop budget proposals and accept all the functions and responsibilities of a board as defined under the Incorporation Act.

Under his proposal the board would consist of the chairman, to be appointed by the Secretary of

State, the director of the institute, eight representatives from heritage language associations across Western Canada (two from each province), four university representative (one from each province), and two representatives from community colleges and two representatives from each western province from the provincial departments of education and/or culture/multiculturalism.

An executive committee would consist of the chairman, the director and four other members of the board. Program officers would be non-voting members of this committee.

The six major areas of activity for the institute would be:

- Promotion of heritage languages by motivating teachers and students to learn them and by gaining acceptability for them throughout Canada.

- The collection and dissemination of information on available audio-visual materials, personnel with expertise, research activities and a list of institutions having similar interests.

- Training of teachers, development of national criteria for certification and the organization of workshops for professional development.

- Developing materials, establishing nationally acceptable levels for individual languages, and creating guidelines for textbooks.

- Providing a network of information to various groups.

- Researching materials and teaching methods.

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Sucker Creek Native Receives Grant

By Bryan Brochu
Charmaine Willier recently received a \$3000 government grant to study advanced hairdressing in London, England.

The 26 year old Sucker Creek Reserve Native has been a professional hairdresser for the past several years and decided last fall that she wished to expand her education.

A person who takes the three week Vidal Sassoon course in Europe is then qualified to teach; and Miss Willier believes there is a market for this kind of instructor in the High Prairie region.

When Miss Willier applied to the Sucker Creek band for the grant (November of 1987) she did not feel that it would be approved. But the band council passed it along to the government who subsequently stamped their approval for the funds.

Miss Willier has a grade 10 education along with her hairdressing certificate. She feels that any native who wishes to expand his or her horizons should understand that there are opportunities available for education funding.



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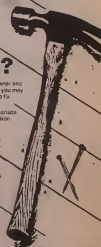
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The assistance is provided by Canada Mortgage and Housing Corporation on behalf of the Government of Canada.

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Weiner Announces Heritage Language Centre for City

By Marco Levytsky

Multiculturalism Minister Gerry Weiner has announced a 6 million dollar heritage language centre to be located in Edmonton.

This centre would serve to develop materials and educate instructors who teach languages other than English or French.

This announcement follows a report submitted by Dr. Henry Kreisel, who was commissioned to study the feasibility of such a project last fall when then Secretary of State and Multiculturalism David Crombie announced plans for such an institute to serve the needs of heritage language groups in Western Canada.

Dr. Kreisel, who met with Gerry Weiner in May, after he presented a feasibility report on the proposal said the response was positive.

A centre already exists in Toronto, but as Kreisel pointed out in his report "there has been considerable disappointment in the inability of the National Heritage Language Resource Unit to provide any useful degree of service to communities outside the immediate vicinity of Toronto."

He noted that heritage language schools often work in isolation and need network with each other as well as a facility which would provide an improvement in teacher qualification through some sort of certification and provision of language-specific materials.

Heritage language schools, often called Saturday schools, are community supported schools that are separate from bilingual programs which are part of the public education system in the three Prairie provinces.

Dr. Kreisel recommended that the government commit funding to such a centre, to be called the National Heritage Language Institute (Western Canada) "without delay" because expectations have been aroused and if nothing is done ethnocultural groups "will feel they have been the victim of a merely formal exercise."

He proposed that the search for a board chairman begin immediately and sufficient funds be committed during the current fiscal year so that the process of planning can begin this fall and the institute become operative in the fall of 1989.

Dr. Kreisel suggested an annual operating budget of \$454,000 for the institute which would be covered either through a full endowment, or part endowment and operational funding.

One proposal was for a \$6 million endowment grant which would allow the institute sufficient

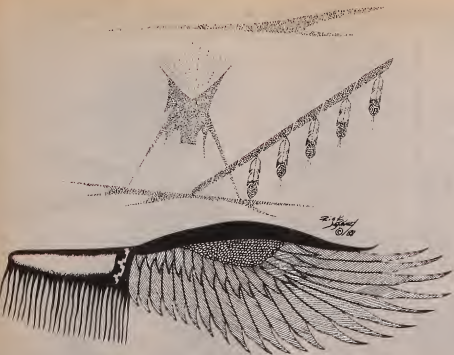
Fort Chipewyan - Fort Vermilion
Bicentennial Conference
Sept. 23 - 25, 1988
at

The Provincial Museum of Alberta

The Fort Chipewyan/Fort Vermilion Bicentennial Conference will be held at the Provincial Museum in Edmonton, Alberta on September 23rd and 24th, 1988. Presenters at concurrent sessions of this multidisciplinary conference will include Native and non-Native northern residents, government and business people and academics. Topics included are Prehistory and Early Contact, the Fur Trade, Farming, the role of Governments, Economic development and the Quality of Life. registration is \$30.00 (\$20.00 to residents of the two communities; senior citizens free), with a copy of the proceedings supplied to paying registrants. A banquet and option field trips to Fort Chipewyan and Fort Vermilion are planned at extra cost.

For more information
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Too Many Natives Still Being Jailed

by Sid Dunston

Throughout Canada, native people are imprisoned in numbers far out of proportion to their population.

Recent studies on the subject of native incarceration show that, since 1984, the majority of people in provincial jails in Manitoba — sentenced to less than two years — have been native.

Of the more than one million people who live in Manitoba, only about 55,500 are Metis or Indian.

Also, the study indicates, in the Northwest Territories, where

native people comprise about 52 per cent of the population, nine in 10 people serving less than two years last year were natives.

This is a trend that is sorely evident across the country.

A recent public inquiry into how the RCMP responded to a number of deaths on Blood Indian reserve in southern Alberta drew some fire from critics.

The hearing are "a very subtle way of admitting to the native public there is something terribly wrong with the justice system," said Billyjo Delaronde, executive director of the Manitoba Metis Association.

Then there are those people who believe the

problem is inherent in the nature of the present system. Michael Jackson, a law professor at the University

of B.C., stated in a recent interview that racism is systematic in Canada, and police and the courts, by the nature of their dealings with native people, can have the stereotype of Indians as a criminal class enforced.

However, Jackson said, "if you get rid of all the racist cops, all the racist judges, all the racist lawyers, you'd still have the same imprisonment statistics."

Yet, the racism criteria is dismissed by others. Doug Schmeiser, a law professor at the University of Saskatchewan and author of 1974 Law Reform Commission report on native offenders, discounts racism as the reason behind native imprisonment figures.

Schmeiser instead puts the onus on "the nature of the system. The high rate of crime among native people won't change until they have the same education and employment rates as the rest of society."

"And that won't happen as long as native people are determined to remain segregated on reserves, where they have no employment opportunities," he said.

The situation is so dire it even has the

executive director of the Allied Indian and Metis Society in B.C. reconsidering his position.

Clifford White, who has worked in the justice system since 1972, finds himself "on the verge of pulling out" in frustration.

The introduction of native court workers and programs aimed at aiding natives stay straight just as not eased the problem any, according to White.

White is considering a move into economic development because, when natives have jobs and the self-respect that comes with making decisions, "there's no need to look at the bottom of a bottle depressed."

With unemployment among natives a 80 percent, "you don't need no sociologist to study this thing," said Larry Demeules of the Metis National Council. "What you need is

to get people off welfare and back to work.

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By Bryan Brochu
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ration is owned 70%
by the local Cree band,
15% by the Chip band
and 15% by the Metis
Local.

The red granite de-
posit, on the Devils Gate
site, has the potential to
supply red granite for
the next 500 years. The
Ft. Chipewyan Devel-
opment Corporation
negotiated a 3 year
contract with the Pro-
vincial Government to
supply 10,000 cubic
feet of red granite per
year. The granite can
be used for tomb-
stones, as a facing on
buildings, and even in
place of bricks for fire-
places.



Minister of Northern
Development Al
"Boomer Adair recog-
nized, "That all local
people have had a part
and a role to play in
the development of this
quarry."

In addition to treating
its quests to the official
quarry blast off, Fort
Chipewyan graciously
provided an afternoon
of touring in the
community and sur-
rounding areas.

In the evening a del-
ightful ceremony to
celebrate the commu-
nity's 200th birth-
day took place. In
1788 Roderick Mac-
Kenzie built Fort Chip-
ewyan and this soon
became the head-
quarters of the fur trade
in the northwest. The
ceremony was emceed
by Adair and it in-
cluded traditional reg-
alia worn by the ser-
geant at arms along
with the speaker of the
Legislature, David Car-
ter.

positive and optimistic
attitude the community

of Fort Chipewyan
projected to its visitors.

Native Scholarships Offered

By Joanie Parker

The 8th annual Rita Houle Memorial
banquet will be held on November 12, at the
Canadian Native Friendship Centre, 10176-
117 St. in Edmonton.

The Rita Houle Memorial, funded by the
provincial government, provides two
scholarships of \$1,000 each awarded to the
top male and female students. The
scholarships are based on the person's all-
round academic achievement, athletic ability
and volunteer work in the community.

These scholarships are open to all Native
students between the ages of 13 and 20 who
have lived in Alberta for at least one year and
who have been nominated by a reserve, band-
office or friendship centre.

The student's volunteer work in the
community is important in consideration for
the scholarship as Rita Houle was a
committed volunteer. She was also an
outstanding track and field athlete whose
dream was to have her people represented at
the Olympics.

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ceived a \$100,000.00
cheque from the Al-
berta Historical Re-
source Foundation to
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celebrate their birthday
and in recognition of
this hamlet began
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tinually settled area.

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remembered for the

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Chief Thunderchild speaks

Submitted by Jim Thunder

The following is an excerpt of an interview between Reverend Edward Ahenakew and Chief Thunderchild from 1924. Thunderchild was born in 1849 and died in 1927. The interview was originally conducted in Cree.

"I remember old Indians who were afraid of guns, even of metal knives.

In the days before my father, the Hudson's Bay Company went down the river and built Fort Carlton. They gave the Indians one boatload of goods for the use of the Saskatchewan River. That was soon past and forgotten.

I had a dream - but I did not believe my dream - that there would be white men everywhere, over-

whelming this land. Today I see it. I love this land greatly, and what is still the Indian's I am resolved to hold fast. For that I pray much.

It seems to me that since we have been fenced into reserves the Cree nation has shrunk, that there are fewer of us.

The white men have offered us two forms of their religion the Roman Catholic and the Protestant - but we in our Indian lands had our own religion. Why is that not accepted too. It is the worship of one God, and it was the strength of our people for centuries.

I do not want to fight the white man's religion. I believe in freedom of worship, and though I am not a Christian, I have never forgotten God. What is it that has helped me



and will help my grandchildren but belief in God?

He looks upon the wrong that is done on earth, and knows what would correct it. But we ourselves must find the way and do it.

Can things go well in a land where freedom of worship is a hollow boast? To each nation is given the light by which it God, and which finds its own way to express the longing to serve Him. It is astounding to me that a man should be stopped from trying in his own way to express his need or his thankfulness to God. If a nation does not do what is right according to its own understanding, its power is worthless.

I have listened to the talk of the white man's clergy, and it is the same in principle as the talk of our Old Men, whose wisdom came not from books but from life and from God's earth. Why has the white man no respect for the religion that was given to us, when we respect the faith of other nations.

This country lasted long with only Indians here, and then the white man came, and they came with might. That was permitted by God. Yet see how they treat the nation that is weaker. Surely

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Indian Affairs Receives \$3 Million

By Bryan Brochu

The Indian and Northern Affairs Department of Canada will receive \$3 million to address the problem of family violence.

Health and Welfare Minister Jake Epp recently pledged \$40 million to six federal departments over the next 4 years to deal with the problem of family violence.

Indian and Northern Affairs is allocating funds to be used exclusively in Indian and Inuit communities. The projects and programs will be Indian developed and Indian administered.

The department will distribute the \$3 million over four years to Indian bands attempting to implement community based programs.

The other federal departments receiving funding to address the problem of family violence are, Health and Welfare, Canada Mortgage and Housing, Justice, Solicitor General, and Secretary of State.



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Long Summer

Groups Preparing For Fishing Rights Showdown

By Sandy Armstrong

The fishing rights of native peoples in Canada is to be decided in a court of law this fall, and eagerly awaiting this decision is a host of interested parties.

Five provinces, major national Indian organizations, fishermen's unions, the Fisheries Council of B.C., and the Pacific Fishermen's Defence Alliance all have won intervenor status in the Supreme Court of Canada's upcoming hearing of an appeal of the Sparrow decision.

The Sparrow case is a landmark ruling which confirms the aboriginal right to fish for food. The Supreme Court will hear the case on November 7, and the court will be asked to define the aboriginal fishing right once and for all.

Indian groups are hoping for a breakthrough, the Pacific Fishermen's Defence Alliance wants to see Indian rights quashed, and others — especially the United Fishermen and Allied Union — are calling for clarification of Indian rights combined with a declaration protecting the common property fishery and those who rely upon it.

The catch here, though, is that the Sparrow decision may not come down until after the 1989 salmon season. In the interim, native

organizations have served notice they will be exercising their rights as they see them with 1988 fishing activities.

Some of the native activities this season include: a commercial fishery on the Babine by the Gitksan-Wetsuwet-en Tribal Council; commercial fishery of surplus Gledstream River chum salmon by the First Nations of South Island Tribal Council; aboriginal harvests of Fraser sockeye at Musqueam; and a proposed province-wide aboriginal peoples' fish-in conducted by the B.C. Aboriginal Peoples' Fisheries Commission.

However, as a conservation measure, the Lillooet Tribe has announced it plans to voluntarily close the Lillooet River chinook fishery this summer.

Efforts have already been made to find a solution to the native fishing rights issue. In June, Fisheries minister Tom Siddon and Indian Affairs minister Bill McKnight met with B.C. Indian leaders in Ottawa to resolve the outside the courtroom.

In an effort to win the native leaders' support for new province-wide discussions on aboriginal fisheries, Siddon said the goal is to "find an alternative approach concerning native fishing rights, one that does not involve the courts."

If discussions are not fruitful, what lies ahead is a summer of potential confrontation.

Such confrontation can be avoided, according to Wayne Shinnars, Canada's chief commissioner on the Pacific Salmon Commission. Shinnars is heading a working group to develop a province-wide conference of the native fishery issue.

Although Shinnars has predicted that "war, confrontations, jailings are possible this summer," he also points out that everyone involved in the issue "agrees something has to be done. What's lacking is a mechanism to pull it together."

Potential conflicts and litigations can be avoided, according to Shinnars, if a special conference involving native and non-native mutually-agreed facilitator.

"Then a smaller group could move forward in a more detailed discussion on numbers of fish and sharing on a province-wide basis, linked directly to the land claims process."

However, whether this province-wide conference idea goes over well with the various interested groups remains to be seen. Chief Simon Lucas, co-chairman of the Aboriginal Peoples' Fisheries Commission and a commercial fisherman, was skeptical before he left for meetings in Ottawa.

"No one wants to negotiate," he said, before going in Ottawa to meet with Siddon and McKnight. "All the federal government wants to do is get us into the consultative process. They're just trying to keep us where we are. I have little hope for this meeting."

Lucas points to the number of interventions in the Sparrow case as evidence that non-natives oppose aboriginal rights.

Look at the people with intervenor status; the whole white race, the companies, the UFAWU, the Defence Alliance, the sport people are fighting us."

"We've been asking why you're spending millions on the armed forces," he said. "There's no return on that. Ask what would be the return if that money was spent on fisheries."

Natives fear extinction of European fur markets

By Micheal Foe

North American trappers are worried they may lose 60 per cent of their fur exports if the European Parliament accepts a petition calling for a ban on the manufacture, sale, and use of leg hold traps.

This startling development comes just a few weeks after the British Parliament decided to scrap plans to limit furs taken from animals caught in leg hold traps.

On the British Parliament's past decision George Erasmus (National Chief of the Assembly of First Nations) remarked, "It's a very happy day for Native people in the Americas."

But Natives and government officials worry that European animal rights groups may influence the European Economic Community to ban the sale of all wild fur products.

This could mean serious economic difficulty for North America's 50,000 trappers and families.

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Natives Defy Ban

Fountain Band Members Defy Fishing Closure

By Bill Baird

The aboriginal fishing rights issue has heated up again this summer in British Columbia.

Angry natives of the Fountain Band near Lillooet gathered recently in an effort to defy a fishing closure on the Fraser River. The protest, held in late July, followed an earlier raid by fisheries officials to confiscate salmon netted for ceremonial purposes.

Fountain Band members planned to net sockeye in defiance of a closure on Fraser River between Ainsley Creek and Churn Creek, a 300-kilometre stretch that encompasses the Lillooet's traditional territories.

The raid by fisheries officials found fewer than a dozen sockeye salmon, but charges may be laid against four Fountain Band members.

A band spokesman said the salmon were netted for use in the Lillooet's traditional first-salmon ceremonies, which are necessary for the return of sockeye in large numbers through Lillooet territory.

"It's our way of paying respect and tribute for the coming of the salmon, and respect for the river and for creation," said Fountain Band Chief Roger Adolph.

"And when we catch the first one, it's important that everybody takes a piece of it, sharing it. All the bones and remains are put back into the river. And fishing is open after that," he said.

Band members have told fisheries

officials to stay away from the river sites. "We've already advised them that native fishing is on reserve land and they're not welcome," Adolph said.

The sockeye moving through Lillooet territory recently are the frontrunners of a species known as the early Stuart sockeye, headed for their spawning grounds in the Stuart Lake area. Included in this group are sockeye headed for the Raft, Bowron, Fennell, and Dean river systems.

However, fisheries biologists are worried by declining numbers in the early Stuart run of sockeye. The three-week closure on the Fraser River was prompted by these declining stocks.

Native communities along the Fraser River have demonstrated "almost 100 percent compliance" with annual closures designed to protect the early Stuart sockeye, according to a fisheries spokesman.

However, about 50 native Indians have already been arrested this year for defying various fishing regulations.

Nearly 40 percent of all sockeye available are harvest in the Fraser River this year—or about 500,000 fish—has been allocated to the native inland fisheries, largely as a result of successful native fishing-rights cases in the courts.

Patrols of the Fraser River system will continue, according to the department's spokesman, but the recent raid on the Fountain reserve was part of a specific investigation.

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Spotlight on B.C.

Patrolmen warn of Closures

Coastal Patrols Suffer Deep Cutbacks

By Peter Hawktail

Equity on the high seas may soon be a thing of the past.

Recent cutbacks in the number of coastal patrols may lead to reduced fishing times, over-spawning and the loss of thousands of dollars to fishermen, according to a spokesman for the newly formed Coastal Patrolman's Association.

George Farrell says it will be increasingly difficult to maintain high standards in the face of cutbacks made by the Department of Fish and Oceans to the number of coastal patrols. Patrols are being reduced from 47 positions to 32,

and the remaining charters will see their days cut back.

"Our job is to make sure fishermen have a fair and equal opportunity for the fish," Farrell says.

The job of patrolmen on the coast of British Columbia is to protect the habitat, enforce boundaries, inform the federal department of fisheries of possible openings, and research fish runs.

Cutbacks to the number of patrols will lessen the quality of work, according to Farrell. In the Queen Charlotte Islands, he says, there is at least one example where the



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cut-backs have resulted in fishermen losing openings for two weeks.

"We're losing quality people all the time, and it is going to cause hassles on the grounds," he says. "this is just starting to happen."

Farrell's claims have received some support from fisheries staff. Acting regional director Al Gibson agreed to cuts are hurting the industry.

"The expenditure cutbacks of the last 10 years," Gibson says, "Gibson says, 'have affected levels of service, both within the seasonal patrol group and our permanent patrol vessel fleet, to the point that we dare not open large stretches of the coastline to salmon fishing.'"

Patrolmen have had so many days cut back that often it is not economical for them to do the job. The latest series of cutbacks have seen patrol vessels removed from the west coast of the Queen Charlotte Islands, Rivers Inlet, Alert Bay, and other sports on the coast.

Says long-time patrolman Eric Hunter: "This year is the most devastating cuts we have seen. We've taken a hell of a beating."

Bidding on the licenses has resulted in some experienced patrol workers being lost to a less experienced person who successfully underbids. This sends a ripple effect through the system as experienced workers apply in other areas they would normally not bid in.

Acting regional fisheries director Gibson agrees the cutbacks can hurt the industry. As fisheries manager for Alert Bay between 1968 and 1971, Gibson had 12 patrols, a charter aircraft and two government patrol vessels.

Today, though, only four charter patrols are hired and no aircraft is on hand.

Says Gibson: "We haven't had the increases and inflation has eaten into the budget. It's the same old game of what you can afford."

Federal fisheries minister Tom Siddon is on record as saying he does not want to see additional cutbacks in the peak of the season, but it remains to be seen just how Siddon's message is interpreted. Patrolmen are still hopeful additional funding could be forthcoming.



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POLARIS

Ambulance service still not covered—ND's protest

By Gil McGowan

In a report released by the Department of Hospitals and Medical care, two Conservative MLA's have suggested that payment for ambulance service should remain the shared responsibility of individuals and municipalities.

The report, released by the minister's Policy Advisory Committee and entitled "New Dimensions in Emergency Health Services", recommends that municipalities be responsible for the "establishment and operation of local ground ambulance services" with funding coming from municipal taxes and user fees.

But New Democratic Hospitals Critic William Roberts feels that the province, not municipalities, should take the leading role in ambulance funding.

"Some municipalities are already hard pressed to deliver certain municipal services" and will find it difficult to finance ambulance systems that meet with the new staffing and equipment standards proposed by the Policy Advisory Committee, he said.

In Roberts' opinion, Alberta should develop an ambulance system similar to the system already in place in Ontario.



"Watching Over Our People"

Native is New Chairman of Advisory Board

By Bryan Brochu and Gil McGowan

As a result of Bill C-115 (Kamloops Amendment) being passed recently Chief Clarence (Manny) Jules of the Kamloops Indian Band has been appointed Chairman of Indian Taxation Advisory Board.

Bill C-115, an amendment to the Indian Act, has enabled band councils to tax their reserve lands.

Bill C-115, often referred to as the "Kamloops Amendment" also enables bands to set land aside for leasing and economic development without having that land lose its reserve status.

Under the bill, individual Indians will, for the first time, be able to use leases on Indian land as collateral for investment, again without risking the reserve status of the land.

In that province, where emergency services are not covered by the Health Care Plan, fees for ambulance service range from \$91 per trip to \$147.50 per trip (depending upon the quality level of the service given) in addition to a distance charge of \$1.76 per kilometer.

Many individuals and groups in Alberta, including the New Democrats' William Roberts and the Alberta Medical Association (AMA) have encouraged the Conservative government to include ambulance service under Medicare coverage, but have met with little support.

"Pre-hospital emer-

gency care is really a matter of health care and should be entirely covered under the Alberta Health Care Insurance Plan," said Roberts, though he admitted that such coverage would initially be quite costly.

"But in the long run, it would save lives, save money and avoid the complexity of billing," he said.

Marvin Moore, minister of hospitals and medical care, has said that no action will be taken on the proposals outlined in the "New Dimensions" report until comments submitted by interested groups and individuals have been evaluated.



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Old Age Security benefits to be increased

By Bill Sherr

Health and Welfare Minister Jake Epp has announced that federal Old Age Security, Guaranteed Income Supplement and Spouse's Allowance benefits will be increased in July to keep pace with the rising cost of living.

All these benefits are adjusted every three months based on changes in the Consumer Price Index, Statistics Canada's measure of inflation.

The universal Old Age Security pension (OAS), paid to people 65 or older, will rise to \$315.97 (from \$313.15) per month in July, August and September.

The maximum Guaranteed Income Supplement will increase to \$244.57 (from \$242.39) for each married person whose spouse is also receives an Old Age Security pension and for a married person whose spouse receives a Spouse's Allowance.

The maximum Spouse's Allowance (WSPA), paid only to low-income widowed persons aged 60-64, will increase to \$6187.85 (from \$613.33).

The Guaranteed Income Supplement, Spouses's Allowance and Widowed Spouse's Allowances are payable only to residents of Canada. A resident who leaves Canada will receive the GIS, SPA, or WSPA for the month of departure and for six more months after that. If recipients return to reside in Canada their benefits may be re-instated upon request.



Tory inaction B.C. Fishing Industry in Peril

by Sandy Armstrong

Federal government inaction on export regulations contained in a ruling of the General Agreement of Tariffs and Trade (GATT) could harm the B.C. fishing industry.

Jack Nichol, head of the United Fishermen And Allied Workers' Union, said recently: "This government is so fixated by free trade that it refuses to take any measures to protect Canadian workers from the GATT ruling."

"The Americans have already warned Ottawa against implementing landings regulations," Nichol said, "so the government is doing nothing. They are sacrificing our industry to their free trade obsession."

The free trade deal has come under some heavy fire recently. Across Canada, a network is accelerating its campaign against the free trade agreement. Earlier in the summer, co-ordinated rallies across the country underlined public opposition to the deal.

Nichol sees Ottawa stepping up its public relations campaign to force the free trade issue through, and he believes smaller issues

— like the survival of thousands of B.C. fishing industry jobs — are being put aside by the federal government.

Ottawa's inaction has come in for scathing criticism from the Fisheries Council of B.C., which rushes to support the government when it announces its surrender to GATT on March 21.

At the time, then Trade Minister Pat Carney promised quick action to implement a landings requirement compelling all Canadian fish to be landed at a designated point for inspection for conservation and quality control purposes.

Now, though, Fisheries Council president Mike Hunter says the government is "nowhere with the landing requirement."

"The U.S. made a vigorous protest," Hunter said, "against the policy announced in March with threats for retaliation if there was a landings policy."

According to Hunter, the government must act soon because existing regulations expire on Jan. 1, and new ones should be released in October to take effect in 1989.

The B.C. processors, Hunter conceded, might not have been so quick to endorse the federal government action on GATT had they been able to foresee the current situation.

The situation is complicated by east coast processors, Hunter said, who fear U.S. retaliation, and "would like to see the issue resolved on the backs of salmon and herring."



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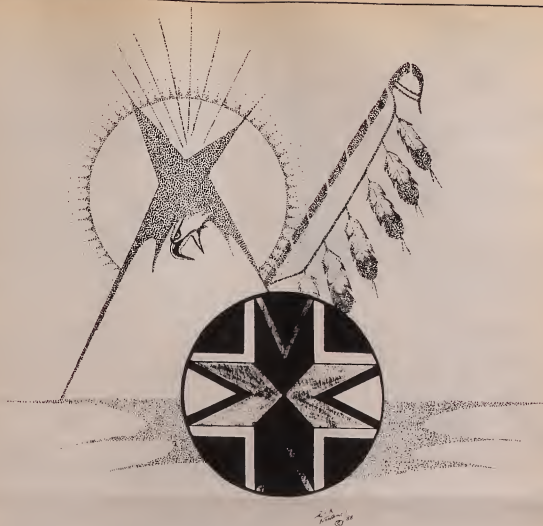
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The program has three categories: Homeowner, Rental (landlord), and Disabled. The program is designed to upgrade houses and apartments which have problems with substandard areas such as fire safety, structural, electrical and plumbing.

RRAP, sponsored by the Canadian Mortgage and Housing Corporation is designed to offer assistance in the cost of labour, materials, legal fees, permits and building plans.

Financial and technical assistance for modifications that improve livability and accessibility is available through RRAP for the disabled.

In 1988 CMHC has allocated \$6.6 million in RRAP assistance. For further information contact:

Rochelle Hegadorn
Program Officer, RRAP
Canada Mortgage & Housing
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Health

Preventative hints for heart disease

Bill So

Contrary to popular belief, cancer is not the number one cause of death in North America. The number one is, in fact, heart disease.

What I mean by heart disease is really ischemic heart disease a somewhat fancy term meaning damage to the heart due to a lack of blood supply.

As most of you know, the heart is a hard working muscle which sustains itself by getting nutrients from a pair of important arteries called the coronary arteries. Ischemic heart disease results when these coronary arteries constrict, clog up, or become damaged by whatever means such that the diameter of these arteries is decreased resulting in pain. Some readers out there may in fact have experienced a mild form of ischemic heart disease known as coronary angina as a "heaviness" uneasiness or tightness around the chest and along the left arm when exercising or undergoing heavy exertion.

There is a much more severe form of heart disease which results when the heart receives so little blood that some heart tissue is irrevocably damaged. This is commonly known as a heart attack and the pain is much more severe than coronary angina. It is often a stabbing, weakening pain.

You must be wondering about what health researchers and scientists think are the causes of this dreaded but widely prevalent disease. Well like so many diseases, there is not one definite cause, but there are different causes that probably act together to cause this disease. To quickly summarize them, high blood pressure, high levels of cholesterol in the blood and old age are causes of heart disease.

Let us look at those causes that we can do something to prevent them. To begin with, we can lower our blood pressure if it is too high.

There are certain ways of doing this and it can definitely be controlled with the help of a physician. The other cause that we can do something about is our cholesterol levels in our blood. This is the subject of much controversy and there are many popularized myths fueled by the media. We know for a fact that high cholesterol levels in the blood will increase the risk of heart disease, but we do not yet know if the amount of fat we eat in our diet has any bearing on cholesterol levels.

There are some helpful tips on diet that many researchers believe will decrease our cholesterol levels. For example, eating foods low in saturated fats such as found in animal meat and eating foods high in poly-saturated fats such as found in vegetable oils will decrease low density lipoproteins (these are the proteins in our blood that contain most of our cholesterol) and therefore decrease our risk of heart attack.

Another helpful hint in dietary means of decreasing heart disease is by eating fish and shellfish which contain a good type of oil, commonly called omega-3 fatty acids which researchers found are good at decreasing risk of heart disease. One need only to look at the Japanese and Greenland Eskimos who eat large quantities of fish and much less red meat and thus, we think, have lower heart disease incidence than North Americans who eat lots of red meat and less fish. In case you haven't noticed, people are changing their dietary habits. They are eating more margarine than butter.

By the way, there are drugs that can decrease cholesterol levels significantly. I therefore urge you to consult your family physician about your particular risk of heart disease and most importantly, enquire about the specific ways that you can decrease your risk and thus live a healthier and longer life.

Household Hints

Proper food storage encouraged

By Lorna Whitley

Is a chicken casserole left overnight on the counter safe to eat?

No — cooked foods should not be left at room temperature for more than two hours.

Should you buy canned goods that are dented?

It depends on the condition of the can. If severely dented, the seams may be damaged enough to let in bacteria. If there is any leaking, stains or rust, or if the can is bulging, do not buy it and report your findings to the store manager.

After removing mould from a partly used jar of jam, is the jam still safe to eat?

Don't chance it! Scraping away the visible mould may not remove all of the toxins, if they should be present. In liquid and semi-solid foods, such as jam, mycotoxins can spread throughout the product.

Should you discard food after the freezer has been off over the weekend?

Again, it depends on the food product. Foods which still have some ice crystals or are cold to the touch and show no obvious signs of spoilage may be eaten or refrozen.

It is best to discard completely thawed potentially unsafe foods such as meat, poultry, fish, milk products, gravies or dressings, unless you know that such foods have not been completely thawed for more than two hours.

Is it necessary to refrigerate vacuum-packed luncheon meats?

Although vacuum-packed meats keep longer than meats marketed in conventional wrappings, they are still perishable and need refrigeration to prevent spoilage. Furthermore, if not refrigerated there is the possibility that *C. botulinum* could grow and cause botulism food poisoning.

Should you just "wipe off" a cutting board or counter before storing or reusing?

No. Bacteria are difficult to remove. A quick wipe only moves the bacteria around. Follow these Three steps:

- 1) remove food residues
- 2) wash with hot, soapy water
- 3) disinfect with a mild solution (there should be a distinct smell of chlorine in the water).

Additional information on food safety is available by writing to Educational Services, Health and Welfare Canada, Health Protection Branch, 3155 Willingdon Green, Burnaby, B.C. V5G 4P2

Learning More About Food Additives

By Lorna Whitley

What is a food additive?

Broadly speaking, a food additive is a chemical added to a particular food for a specific reason. The Canadian Food and Drug Act and Regulations define a food additive as "any substance, including any source of radiation, the use of which results or may reasonably be expected to result in it or its byproducts becoming a part or affecting the characteristics of a food."

This definition excludes food ingredients (e.g. MSG), packaging materials, veterinary drugs and agricultural chemicals.

Why are food additives used in the preparation of food?

They maintain the nutritional quality of food. Some nutrients break down if they're not protected. Vitamin A added to margarine, for example, is protected by antioxidants such as butylated hydroxyanisole (BHA) or butylated hydroxytoluene (BHT).

Additives enhance the keeping quality and stability of food so that it may be transported long distances and stored safely. They make food attractive. For example, mono and diglycerides are added to bread to promote an even crumb texture and ascorbic acid prevents canned fruit from darkening.

Are food additives controlled?

Yes. The Health protection Branch of Health and Welfare Canada is responsible for controlling food additives. All additives permitted in food sold in Canada are listed in 15 tables in the Food Regulations of the Food and Drug Act.

Are food additives monitored?

Yes. Food additive use is monitored through unannounced inspections of food manufacturing plants. Inspectors check product formulations and take food samples, which are analyzed in regional laboratories.

Do Canadian regulations on food additives apply to imported foods?

Yes. Imported foods must comply with the Canadian Food and Drug Act and Regulations. If a product contains non-permitted additives, it is refused entry into Canada.

Additional information on food additives is available by writing to Educational Services, Health and Welfare Canada, Health Protection Branch, 3155 Willingdon Green, Burnaby, B.C. V5G 4P2



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